It is important to look straight at the mental factors (*cetasikas*), seeing them one-by-one as impermanent, suffering, and non-self. Buddha expounded the *Anupada Sutta* ("One-By-One As They Occur"), citing how Venerable Sariputta investigated the mental factors associated with jhāna one-by-one and by this method was able to abandon all the mental defilements through direct knowledge, which lead to his Awakening.

The process of repeatedly investigating the five Khandhas (Aggregates) in the light of Vipassanā-ñana (Insight Knowledge):

The enlightenment factor of investigation, which is the same as wisdom (*pañña*), is indispensable to the practice. Without wisdom, mindfulness alone, though important, cannot attain the goal. When undertaken with mindfulness and wisdom, the path to the goal is smooth, straight, and clear.

After sitting for some time, take the sensation of "hardness"
as the object of investigation in the following way:
1. Who touches the hardness? **Contact.**
2. Who feels the unpleasantness of the hardness? **Feeling.**
3. Who perceives the quality of the hardness? **Perception.**
4. Who directs the mind towards the hardness? **Attention.**
5. Who does not forget the hardness? **Mindfulness.**
6. Who makes the decision that this is hardness and not softness? **Decision.**
7. Who makes the effort to know this is hardness? **Effort.**
8. Who repeatedly places the mind on the hardness? **Sustained application of mind.**
9. Who acts upon the hardness and accumulates wholesome kamma? **Volition.**

> **Contact, Feeling, Perception, Attention, Mindfulness, Decision, Effort, Sustained Application of Mind, and Volition are not I, not mine, not myself. They are merely mental factors performing their functions and immediately passing away. When you can recognize them one-by-one together with their functions, the non-self nature of mental phenomena becomes evident. The perception of "I" dissolves.**